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and always; so that the *Logic* is primarily a vindication of the seriousness of logical thought.

This point of view is worked out in great detail, with considerable historical reference and much discussion of the sciences. The vigorous polemic in which Croce indulges against the formal logicians is amusing; but the unfortunate thing about it is that a mind so acute as his could produce criticisms of modern formal logic which would at least be interesting and might even be of immense value, if only he took the trouble to find out something about it. This process might very well begin by his considering what he really means when he says that the ultimate end of mathematics is enumeration and calculation, and how much of mathematics would be left if this were true.

As a whole this is a most entertaining book, written with great vigour, a decided charm, and an unusual felicity of literary allusion. The translator tells us that he "has striven in every way to render the *Logic* the equal of its predecessors in accuracy and elegance of translation." In this he appears to have succeeded.

M. W. ROBIESON.

Belfast, Ireland.

THE PHILOSOPHY OF BENEDETTO CROCE—THE PROBLEM OF ART AND HISTORY. By H. Wildon Carr. Macmillan & Co., Ltd., London: 1917. Pp. x, 216. Price, 7s. 6d. net.

This is in all respects a book for which to be grateful. It is extremely well-written, and (considering its subject) clear and unambiguous. Moreover something of the sort was badly needed. Though Croce had considerably influenced recent philosophical thought in England, no book and hardly any articles explicitly devoted to the exposition of his doctrines had appeared. The delay was worth while, since a philosopher of the ability of Mr. Carr has been induced to undertake the task. His study has been made directly from the Italian text, and as appears from the bibliography which is included as an appendix, he has been at pains to acquaint himself with all Croce's writings, amongst them some which though very important have not been translated. He even gives an extract from a speech about Karl Marx which Croce made in the Senate. This enables him amongst other things to give some account of less well-known elements in the system, such as its bearing on the problem of religion; against which Croce's main charge is that it is a philosophy of history. "It is essentially the conception of a transcendent and not of an

immanent life . . . an imperfect and immature attempt to present reality, and must therefore yield place to philosophy."

Mr. Carr has been so devoted an adherent of M. Bergson's philosophy that it was natural to expect a criticism of Croce from this point of view. There is nothing of the sort. The volume is almost entirely expository; and in only two places does it seem possible to trace the influence of Bergson. One is in the discussion of the economic activity, where Mr. Carr talks a good deal about the intellect and identifies it with that form of mind which has devised pseudo-concepts; the other is in that of history. But in both cases Mr. Carr warns the reader he is interpreting somewhat freely. For the most part he gives an extremely individual and wonderfully faithful account of Croce's doctrine, helped out by admirably translated extracts.

We may suppose that the sub-title indicates Mr. Carr's mode of approach to his subject, and the direction of his interest in him; and how he thinks he is related to Bergson may even be conjectured. That the two have a good deal in common is plain. They agree in their criticism of science and their insistence on the concreteness of art and history. It looks, in fact, as if Mr. Carr were inclined to treat what Bergson means by intuition as equivalent to what Croce calls mind. "It seems to me," he says, "that the truth of the theory wholly depends on the recognition that reality, or mind, is the kind of continuity we name duration" (p. 192). Not much argument is required to show the plausibility of such a position; but since it is only a conjecture, it would be pointless to suggest criticisms, beyond drawing attention to the difficulty of understanding what Bergson means by truth and the absence from the present volume of any discussion of Croce's characteristic refusal to admit that error is a failure of the theoretical activity, with the result that responsibility for it is cast on the will. If Mr. Carr will remember that Dr. Bosanquet has pointed out that Green meant by timelessness precisely what Bergson means by *durée*, he may be encouraged to pursue still further his labors in philosophic synthesis. And since M. Bergson himself, I believe, has discussed certain questions of art and sociology and history in his recent Gifford lectures, we may perhaps shortly be in possession of explanations which make possible a peace by negotiation among quite a number of philosophical combatants. Then perhaps they will unite against their common enemies.

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